



Robert Earle of Essex, his Excellencie, Generall of y^e Army,
 Employed for y^e defence of the Protestant Religion, y^e safety of his
 Ma^{ties} Person, & of y^e Parliament, y^e preservation of y^e Lawes, Liberties, & Peace
 of y^e Kingdome, & protection of his Ma^{ties} Subjects from violence & oppression.



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THE
HEARSE
OF THE
Renowned

THE
RIGHT HONOURABLE
ROBERT
EARLE OF ESSEX

and Ewe, Viscount Hereford, Lord Fer-
vers of Charley, Burchier and Louaine,
sometime Captaine Lord Generall
of the Armies raised for the de-
fence of King and Parliament.

As it was represented in a *Sermon*, preached in
the Abbey Church at *Westminster*, at the Magnificent
Solemnity of his Funerall, *Octob. 22. 1646.*

By RICHARD VINES.

*Eccles. 12. 5. Man goeth to his long home, and the mourners
goe about the streets.*

Published by Order of the House of Peeres.

LONDON,
Printed by T. R. and E. M. for Abel Roper at the Sign of
the Sun against *Dunstons* Church in Fleet-street. 1646.

THE
HARVEY

MAY 23
SUBJECT
ENGLISH HISTORICAL TRACTS
OF THE

Renowned

THE
RIGHT HONOURABLE
ROBERT
EARLE OF ESSSEX

and Earl of Warwick Lord of

As it was printed and intended for the
honour of the said Earl of Warwick

By Richard Viner

LONDON Printed by I. Baskett



TO THE
RIGHT HONORABLE
The House of
PEERES
Assembled in
PARLIAMENT.

Right Honorable,

Have performed what service I
am able to the memory of the re-
nowned Lord, deceased, And to
the Commands of that Right Ho-
norable and Noble Triumvirate which gave
being to this Sermon. And to your Lordships
by whose Order I have adventured upon this

The Epistle Dedicatory.

*Publication: All men (except such whose either morosity or malignity doth account, vetera in laude, præsentia in fastidio) must acknowledge the worth, the valour, the faithfulness which lie under the Robes you weare, and that it is not a meere borrowed Opinion which makes you Honorable, but the reflection or rebounding back of that upon you, which went first out from you: But this Sermon will teach you, that Titles of Honour are written in dust, and that Princes and great men must fall, their very Monuments are mortall, and will in time be found as Archemedes his Tomb (by Cicero) in vepretis, over-growne with Thorns and Bryers; and that light of memory which shines after your Sun-set, is but like the Moon which wanes also by degrees: No glory that's woven in the finest Tapestry of this world but will lose colour, decay, and perish, but saving grace and the knowledge of Jesus Christ is *ut supra* *es ætæ* a possession.*

The Epistle Dedicatory.

possession for eternity, your zealous agency for
the Church and State will carry you as far to-
wards Immortality as any other Chariot in
this world. Its as much as nothing when one
can say no more of a man then is said of some
great ones, that they reigned and died. The Gen. 36.33.
Lord give you hearts actuated with zeal for
God, together with a right temperament of
counsels, knowing that you are over a people
who (as Tacitus saith) nec totā servitutem
pati possunt nec totā libertatem, and if
your fall do come before you see, or reap the
fruit of your labours: The Lord make you
such as may take comfort with you, and leave
Honour behinde you, so prayeth

Your Lordships most humble and

unworthy servant, in and for

Jesus Christ,

RICHARD VINES.

Die Veneris 23. Octob. 1646.

ORdered by the Lords in Parliament assembled, That this House gives thanks to Master *Vines* for the great pains by him taken yesterday in the Sermon hee preached at the solemnization of the Funerall of the Earle of *Essex*, deceased: And hee is hereby desired to Print and Publish the same, which is not to be Printed by any but by Authority under his own hand.

Jo. Browne Cleric. Parliamentorum.

I appoint *Abel Roper* to print this Sermon.

Richard Vines.



A
SERMON

PREACHED

At the Solemnization of
the Funerall of the Right Hono-
rable ROBERT Earle
of ESSEX, &c.

Right Honorable, &c.



That Lot sent forth to attach a particular man, *Josh.* 7.16. did move *gradatim*, and by steps, taking first the Tribe, then the Family, then the House, and at last the Man; after which manner of progression, though at fewer steps, *Jonathan* was also taken, *1 Sam.* 14.42. So doe the tracks or *vestigia* ap-
B appearing

pearing to your eye, lead you at two or three removes to the most sad occasion of this extraordinary and magnificent solemnity. The Escocheons which are the *Index of the Family* do speak first, and tell the name of that honourable Family which this *Lot hath taken*. And this fable field of men, charged with a stately Herse, honoured with so great a confluence of names and titles of honour granted either by the Sword or Gowne, whether Honourable, Worshipfull, or Reverend; and that in this place, where the *Dij majorum gentium* have their Shrines, where the *Lions of England* have usually put off their *exuvias*, and where Majestie and highnesse have laid up what of Mortality they had, doth proclaim him to bee some Prince, or great name of that Family, *whom the Lot hath taken*.

But then the Military Equipage, the mourning Drumme, the broken Launce, the *insignia* and Instruments of Warre reversed, and in a mournfull posture; The Truncheon in a dead hand, doe speake the very man. It is *Jonathan that is taken*. And shall *Jonathan* dye that hath wrought so great salvation in *Israel*? It is (alas) too late to say, shall *Jonathan* dye, This *Jonathan* cannot be rescued by the love of *Israel*; therefore I must sadly lay the Scene in one that is already fallen: for do not yee know that there is a Prince and a great man fallen this day in *Israel*?

1 Sam. 14. 45



2 SAM. 3. 38.

*Know yee not that there is a Prince, and a great man
fallen this day in Israel?*



His Text presents you with the Herse
of *Abner*; a Prince and a great man
fallen in *Israel*: This day presents
you with a paralell Herse of a Prince,
and a great man fallen in *England*;
both of them magnificently attended with the
drooping statelinese of publike and universall la-
mentation.

That I may set up some lights about the Herse
of *Abner*, you may please to call to minde:

1. His Office.
2. His Project.
3. His Fall.
4. His Funerall.

1. His Office was Captaine of the Host, or *style
nouo*, Lord Generall of the Forces of *Israel*; it
was not so much because he toucht King *Saul*
in bloud, being Cousin-Germane, as in respect
of this high command, that he is called, *A Prince,*
and a great man.

2. His Project which he had upon the Anvile
now at his death, was the reducement of all *Israel*
unto the Scepter of *David*; herein his Project
concurr'd with Gods; but took rise in him; from

an ill or suspicious ground. *Ishbosheth* doth but question him for familiar usage of a Concubine of *Sauls* (which if true, was in those times accounted a kinde of *Crimen Majestatis*) and this heats his bloud, for great Instruments will not beare a checke) and thereupon his Stomack brings him off to *David*. God useth the sins and great Spirits, or animosities, of great men (though they be not carried by Conscience) to bring to birth his owne purposes and promises made to his *Dauids*.

3. His Fall; which was by the hand of pretended revenge, but reall emulation; the spirit of *Cesar* and *Pompey* was in *Joab*, before it was in them; He could not abide a corrivall or equall. Let great Commanders looke to this; Ambition is a Planet that must have a whole Orbe to it selfe, and is impatient of Consort.

4. His Funerall; and that was solemne and honourable in *Hebron*; now the royall City, and formerly the Sepulchrall of *Abraham*, *Isaac*, &c. At which, *David* was chiefe mourner, for hee followed the Bed or Herse, verse 31. and hee was the Oratour that made the speech of Lamentation; as he had before done for *Saul* and *Jonathan*, 2 *Sam.* 1.19.

Now for the Herse before you, let us see how farre it parallels with this in the Text.

1. The Prince or great man fallen this day in *England* was Captaine Lord Generall of the Host of *England*. There is agreement in the Office and Title; the Text could not be proper to any fallen

fallen under our Meridian unto this day: but unto this new star created by the Parliament, and arising in this Horizon, about *July 1642.* and now eclipsed or fallen.

2. His project is written in a copy fairer then the originall, and goes farre beyond that of *Abner*. The reducement of divided *Israel* into one hive is some-what alike in both. But here is no effeminate spark that raiseth the spirit of this great man into a flame; no such cause of his engagement, but the defeace of those pupill twinnes, the two bleeding sisters ready to dye in each the others bosome, the *liberty* and *property* of the Subjects of *England*.

3. His fall is cleere of the disaster in *Abners* story; he falls not by the hand of some unworthy and villanous desertor of him, made bold by his vanquishment or flight, as *Pompey* did; nor by the just fury of an oppressed Senate as *Cesar* did; nor by the arts and stratagems of a treacherous death as *Abner* did; *The hand of Joab is not in all this*; but by an *Euthanasie* (which *Augustus* wisht for) a faire death. Hee dyed in peace.

4. His Funerall for the state of it certainly over-matches the patterne. Here are the two Houses of Parliament, the map of all *England* in two globes, powring out their sorrowes, and paying their kisses of Honourable farewell to his tutelar sword.

The Princes of the Land that quarter with him

in honour and in bloud, do quarter with his herse this day in blacke and mourning.

The flowre of the renowned City of London (farre surpassing the meannesse of *Abners Hebron*) doe traile their teares after his Herse, and are come to put upon him their *civicam coronam*, their civickall crowne of Honour, *propter servatos ciues* for their saved Citizens.

The reverend Judges and the Worthies of that gowne, doe present the mourning teares of the lawes that pay this tribute for their freedome from all Antinomian prerogative.

The honourable souldiery, those great names which while they wore his Orenge in the field, could have daunted death it selfe, doe now in change of colour weepe over him (and what mar- ble weepes not in such change of weather?) *David* that could take a lion by the beard, yet weepes at the Herse of *Abner*.

The gowne also hath its ranke with the sword in this great Army of mourners. The Assembly of Divines whose prayers hee sometimes valued and requested, neede not be distreined for their contributions of teares & grief, they must wrap up in a cloth, and lay up behind the Ephod this *Goliath*-conquering sword in memory of a very cordiall and noble Patron.

Lastly, what should I say of those starres that come not into any constellation. I meane persons of quality not within the ranks, yet within the line of this Lamentation, together with that infinite multitude of all sorts, from Ce-
dars

dars to the hyfop, that doe not onely come to fill
 their eyes, but to empty them? I must conclude,
 to say as the cryer of the *Ludi faculares* at Rome, Pha. 1.7.c. 28.
 (which were but once in a hundred yeares.) *Come
 and see that which ye never saw before, nor shall e-
 ver see againe.*

-If yet it be replyed that *Abners* Funerall hath one
 point or two of State above us, *David a mourner,*
David an orator. I say but this; The teares of
David were at this time in great part Compurga-
 tors of that suspicion which he might lye under;
 of having a finger in that wherein *Joab* had his
 hand; which kinde of teares we have not, nor
 could wish to have; though *David's*; only in the
 orator, *David*, that made the speech wee are ex-
 ceeded; and I am glad that such a State as this
 is inferiour and deficient in nothing, but that
 wherein my poore service lies.

By this unparalleling parallell, you may easi-
 ly see that my discourse will be divided between
 two noble Generalls: and first let us come to the
 Text, wherein *David* speakes something of the
 dead; and something to the living.

Of the dead. That a Prince and great man is
 fallen this day in Israel.

To the living. Know yee not. It concernes you
 to know; or I would have you take notice both
 of it, and that I am weake this day, though an-
 noynted King, and that the sonnes of *Zeruiah* are
 too hard for me, so that I cannot execute justice
 at present upon the bloody hand that hath given
 us this stroke.

*Varatius in
 Annot.*

Concer-

Concerning that which is spoken of the dead, therein you shall finde the reason or spring of the teares of this lamentation. *A Prince and a great man fallen, and fallen, this day in Israel.* This day in *Israel* hath the Emphasis in it. In this nick of time wherein *Israel* was upon the point of red-
 ucement by the agency and usefull contributions of this great man, who seemed to be the only Pilot that could have put the ship into quiet harbour, or at least a very great steer-man in the worke. This day is hee fallen, and so *Israel*, is not more alienated by his fall, yet remaineth in distraction and unsettlement: and *this day* wherein I cannot give them just separation, if they should demand it of mee; if any shall deny that there is any accent or emphasis in the word *this day in Israel*, doe but borrow the reflexion of light from the story, & that will cleare it.

I shall not crumble that I have to say into littall & syllabicall minuts, least I be of their number: *qui verborum minutijs rerum frangunt pondera*, but will draw up the matter into this theam or head;

Gellius.

Dost:

The fall of a Prince and a great man in the time of his agency and usefulness for the settlement of the distractions of Israel, is just reason of a sad and solempne lamentation.

This point I will open by parts, and those words, *Know yee not*, shall bring up the uses of it, in the rear.

1. The subject of this lamentation is *A Prince and a great man.* Prince

Prince to our English carts, sounds the first
 masculine branch or furdle shooting from the stem
 of Majesty. But the Scripture, which speaks no
 Treason, gives this title to Captains in War, and
 generally to men ^{in power}, in headship or power, ^{Judg. 4. 2.}
 whether Military or Senatorian; yea, though, ^{2 Kings 9. 5.}
 a man be but the fore-man of his rank, ^{no old Roman}

Great man is a note of some singular eminencie
 above the ordinary trees of the wood; and is a ti-
 tle given even to a *Nabal* that hath three thousand
 sheep and a thousand goats; which is the mean-
 est rank of greatness. ^{1 Sam. 25. 4.}

But where a *great man* is added to a *Prince*, it
 may well import as much as *magnificent*, a man
 of powerful interest, great valour, honourable
 achievements, noble activity in his place. *Ma-*
gnus is an addition or hatchment by which *Alex-*
ander, *Pompey*, *Carolus*, &c. have been firm-
 med, for their great services or exploits. So
 that a man by his ord. or place he is set in, is
Princeps; but by his influence and beams of
 worth, raying from him upon the sublunary
 Commons, he is *Magnus*. It is an excellent
 conjunction, a *Prince* and *great man*. According
 to style of honour with us, a man may be no-
 ble by birth, descent, or blood. And though
 I be none of the new *Switzers*, that could with
 Prince Canton'd into the common level; yet I
 may put you in minde that *Antiquity of Race*
 is but a Moss of Time growing upon the back
 of Worth or Vertue. And if a man carry

Cap. de Nobili-
tate.

not the primigenial vertue with him, which first made his Race noble, he is but a flower by change of soil degenerated into a weed; as having nothing in him but the wax or matter, without the form and stamp of Noblesse. And you know also that Nobility is oftentimes the creature of a Prince his fancy; which when there is no intrinsecal worth to be the supporter of it, is (as Charron saith) but Nobility by Parchment. Its a brave consociation, when the goodnesse and activiry that makes you great, is as high as the place which makes you Princes: for if that crazy fancy take a man, which possesse some great ones; they would be called Gods, and personate an ostentation of greatnesse above men; it may bewray pride and madnesse; but can never so far deceive the sense of underlings, but that they will say as the Cobler did to *Caligula*, in that state and humour, That he was *unus principum*, a great *Dotard*. It is the acting of your power and place, which makes you great. I cannot teach you to be Princes, *Fortuitum est*; but I can tell you how to be great men: not great in the glasse which Parasitical flattery holds before you, but indeed; and that is thus: Fill the sphere of your activiry, the Church and State, the Town or Countrey, with the powerful and benign influences that flow from intrinsecal worth: make the times the better for you: Constrain by your example your inferiours to know

know God, and reform their Families. Let not Profanenesse hide it self under the wing of your patronage, nor lessen it self by the greatnesse of your examples. Impartial and speedy Justice, with sweet refreshing Mercy, will make you great men in the Commonwealth; Zeal and Sincerity for God and his House, will make you great men in the Church. He that will be a great man, must draw his lines to the center of publike good: private ends never make a great man.

2. The subject of this Lamentation is, *one Prince, one great man*. Ye are called (as some interpret the word,) *the Corners of the people; the Shields, the Gods, the Saviours, the Shepherds of the people, the Ministers of God for Good, Benefactors, &c.* Now the fall of one great Tree makes a great gappe in the hedge; the Eclipse of one of the greater ruling Luminaries benights the world. Our Lives, Liberties, &c. are all bound up in you: wee poore men steale into our Graves, with no greater noyse than can be made by a branch of Rosemary, or a blacke Riband. No body takes notice of the Gloeworme, that goes out in the hedge bottom: No Comet or Prodigie, or Earthquake tolls us the knell of our departure; but one of you is carried forth by the teares of all ISRAEL, provided that you bee what your Nathes import, publick men, common Sanctuaries of the oppressed, Cities of Refuge,

1 Sam. 14. 38.
Judg. 20. 2.

fuge, Altars of protection; for otherwise you may bee such as that your death would bee more worth than your lives, and then, though you may bee able to put Men into blacke, you cannot put them into mourning: Your Death cannot bee worth a Teare, when your lives are not worth a prayer.

3. The subject of this Lamentation is, a Prince and *A great man fallen*. Death is a fall from every thing but grace: some doe fall from a higher Scaffold; great men fall divers stories, from Honour, Riches, Offices; others from the surface of a level ground, having nothing to fall from but naked life. Saints die: the gods do fall: I need not stand to prove it: there is not one of you great men; but shall be the proof of this Point shortly. The Law of Death runnes thus: All Honours, Titles, &c. to the contrary, in any wise notwithstanding: and there is no Prerogative to check this Law. I will not garnish this Deaths-head with fine fragments of Poetry, and such stuff; nor would I at all set it before you as a standing dish, were I not surrounded with so great a Corona of Princes and great men: and haply some of you may be of *Lewis the Eleventh* his minde, that charged all about him that they should not name the terrible word *Death*; which yet you must hear of; for it is the way of all the earth; the house of all the living; your
long

long home, or house of perpetuity: of which
its said, *Job 3. 14.* Kings, Counsellours, Prin-
ces, small and great, are there; and their
bones are *anatomy*: their bones and skeletons

*1 Kings 2. 2.
Job 30. 23.*

Lucian nee:

have no Inscription or Titles of Honour re-
maining on them. The way to this house of all the living, is
(as one saith) *sanguinea*, or *lactea*; the bloody
or the milkie; that is, the common, natural, or
usual way.

The former is troden by great men: the
Prince in my Text was sent home this way;
and so was the first man in the world that di-
ed. The Sword hangs in a hair over the heads
of great ones, who are often cut off by the
hand of emulation and animosity. That
Slaughter-house of *R O M E* (where it hath
been practised by the Popes themselves, who
(as one of them said) do rather succeed *Ro-
mulus*, making his way by blood, then *Peter*)
hath sent out cruel Emislaries to cut off famous
men by a meritorious knife. How happily may
you the Worthies of our *Israel* call to minde
the goodnesse of that great God, who hath
bound the hands of such assassinating blood-
suckers from executing their fury upon you,
all this while, that you by renowned industry
and zeal, have given provocations to *Rome* and
Hell.

*Adrian the
fourth. A.D.
and Monum.*

The Common way is troden by you great
ones

Psal-82-7.

ones too : for ye gods do die, and ye Princes shall fall like other men. If you run your Genealogies high enough, you will finde your selves but as other men, in the *fretum* or narrow sea of Mankinde that divided the two Ocean worlds, the *Ark of Noah* : and thence if ye hold your way upward, you will be found the sons of *Adamah*, common dust : And you that are the highest dust, raised by a puff of winde of Honour above other men, are laid, like the small dust, with one drop of rain. There is a great *Arbiter* of all things, that can thunder the proud Emperour under his bed, and write the great King at three or four words into trembling : That can send a Fly to fetch the Triple Crown before his Tribunal, and make a hair, or the kernel of a Raisin, as mortal as *Goliath* his spear : That can unspeak the whole world into nothing, and blowe down a great bubble with an easie breath : That by drawing one nail, can throw down the stateliest building, and undresse your souls by unpinning one pin. If he take the Bridle off the head of that fire that's in you, it presently burns you up, by a Fever. If he let loose the water, it drowns you, by a Dropisie. If he lay his hand upon your mouth, he takes away the airy difference between sleep and death. He saith to *Moses*, *Go up and die* : and it follows afterward, *Moses*

*Adrian the
fourth. Acts
and Monum.*

set my servant to dead. Every man hath a day which is called *His day*; and death never makes return. *Non est inventus in balivis nostra.* 1 Sam. 26. 10.

4. The subject of this Lamentation is a Prince and a great man fallen in the time of his agency and usefulness for the settlement of the distractions of *Israel*. The key of the story unlocks the sense of these words, *This day in Israel*. It was a time that the promise of God to *David* was at the birth; and the Midwifery of *Abner* was offered. Let *Abner* otherwise be what he will for a man. God may use an Egyptian midwife to bring forth the childe of an *Israelite*. But this great man falls in the very tick of time, before the good issue of his designs. Let me point out this Observation to you:

Its not unusual; that great builders catch a fall when they are upon the scaffold about their work.

Oh how it amazeth the faith of Gods people, when the star that led them out of their own Countrey, goes out of sight before it have brought them to their journeys end. That youngling world of Reformation in *Luthers* time, had a sore temptation, when it must see the fall (as I may say) of the Electour of *Saxony* and others that were pillars of hope. *Moses* must live no longer then to bring *Israel* into the plains of

of *Mouſe*: himſelf is allowed but a proſpect of that he hoped to have enjoy'd; and to have brought *Iſrael* into. We are not without preſidents: our eyes have ſeen ſome of our greater lights eclips'd; *pleno Orbe*; when they have been at their Full. The great God that hides his Counſels, knowes his Works from the beginning to the end: and he takes off ſuch Inſtruments that he may ſhew that he doth not need, is not tied to any tool: for he made the great world without any. When he ſaith, *Faciamus*, he ſpeaks to himſelf alone; not to himſelf and man. Thus he makes way for ſome other Providence to come upon the Stage; and brings about his Work by a more crooked Inſtrument, which we imagined ſhould be done by a ſtraight one. So *Iſrael* is ſpeedily reduced to *David*, though *Abner* fall. Or he humbles his people juſt before his promiſes take effect; and firſt ſtrikes them dumb before he open their mouthes in a *Benedicite*; that the lowlineſſe of his handmaidens may break forth into a *Magnificat*: or the time is not yet come that *Iſrael* is to be brought out of *Egypt*; and therefore though *Moſes* begin to reſcue the *Iſraelites*, and ſlay the *Egyptian*, yet he muſt flee for it, and be hidden for Forty yeers. Or elſe he pulls the ſtool of our confidence from under us, becauſe we ſit down upon it: or elſe pulls
up

up the *fluce* of some judgements which have been yet hinder'd by some *Let* or great man, or what-soever it be. We see that God writes the Names of our best and greatest men in the shell, and takes them away by a kind of Ostracisme. All the help, hope, and comfort is, that God hath all instruments eminently in himselfe, and can raise up a *Iosias* in stead of *Moses*. Wherefore if his Disciples cannot cast out the evill spirit, let us come to himselfe, and make our selves as sure of his Word by faith, as he is sure of his Word by promise; for though *Ioseph* die in *Egypt*, yet he layes his bones at stake, that God will surely visit his Israel, *Gen. ult. ver. 23.*

5. All this that hath been said, a Prince, a great man fallen at such a time, is just reason of *sad and fullen lamentation*; and therefore *David* and *Israel* is in this mourning posture; such a man whose influence had a large circumference or sphere while he lived, is followed by an honour and sorrow of the same compasse when he dyes; You *Princes and great men*; death will tell what the world thought of you; while you live (it may be) *Sycophants* and flatterers lay their eggs in your eares, and hatch monstrous opinions in you of your greatnesse. Such rookes usually build in the highest Trees; and on the other side, envy and detraction may breathe upon the glasse of your reputation, that it shall not (while you live) report so cleare an Image of you, but death will make thorough-lights in you; that you shall be seen on both sides; sorrowes will not, cannot be tongue-tyed; you will

D

then

then begin to reap your due. Then the world
 breakes out into these expressions; He was a brave
 man, He was a great Courtier, that could not be
 bribed with a white Staffe, to be of counsell to
 subvert the freedoms of his Countrey; He was
 a Captaine that could draw a Tide, but not to the
 ignoble center of his private ends; He was a Ju-
 stice that would scatter the drunkards from their
 Ale-bench, and did not understand the language
 of a bottle or a basker; He was a *Nehemiah*, whose
 kindnesses were great which he shewed to the
 House of God, and the Officers thereof; He was a
 Minister that could not only thunder in his Do-
 ctine, but lighten in his Life; He was a *Papi-
 nian* (a great Lawyer) but he would not defend
 Imperiall and arbitrary exorbitancies, though he
 dyed for it; He was a man that appeared and stood
 for the truth, and for God in the worst times,
 when the *Summer birds* were hidden in their hollow
 Trees; He was a man firme and fixed, and studied
 not the neutrall art of putting off the cap to one,
 and making a leg to another. And is not this a
 brave Eccho, are not such men worthy of the Ho-
 nourable teares of Israel? or else Israel hath reason
 to mourne for the senselesnesse and stupidity of
 their owne hearts. And for the State and Honour
 of mourning, it is an ancient solemnity credited
 by time, and great examples, yea, and almost the
 common sense of mankind. For both Egyptians
 and Israelites concur in weeping for *Iacob*, whose
 Exequies were performed in great Equipage
 when he was caried out of Egypt; & not to instance
 in

in more examples, its said of *Nemichab*, that a *Judah* & inhabitants of *Jerusalem*, did him honour at his death, and laid him up in the highest Cell of the Sepulchers of *David's* sons: such is the convictive Majesty of goodnesse, that this Idolatrous-hearted people follow their great Reformer to his grave with honour. In vaine doth *Beellarmino* goe about to prove out of these solemnities, that they are done *ad iuvandas animas*. Wee find no Law of sacrifices for the dead, these expressions are but civill indexes of honourable sorrowes: a debt owing to Worthies while they liv'd, and the remainder paid at their death: Like the after-beames of the Sun, which follow him to his bed: and we were unworthy heires of their famous acts, if out of their own goods we could not allow them an everlasting interment: and if any *Cynicke* in his morosity shall say, that it matters not, *haurius an in sublimi putrescat*. Let him enjoy a Philosophicall rotting in what ditch he please: we know, there is the buriall of an *Ass*, the graven of the common people, which is something above that, and higher yet, there is a buriall in the City of *David*, but not in the Sepulchers of the Kings, and amongst the Sepulchers of the Kings: There are lower and higher Cells. Honour will follow after worth and merit even into its grave. We doe not lay up the carcase of every Cole-ship with that respect as that of *Drake* was: though confessedly the one must rot, as well as the other.

So much for the opening of the point: Now I come to the words, *Deus vos se habet*, by their hand

to serve in the uses of this point :

1. *Know ye not*, You Princes and great men that ye must fall.
2. *Know ye not*, You lower Shrubs ; that these Cedars must fall.

For you that are Princes and great men, I may say of you, as *Xerxes* weeping, said of his vast army, within these few lustres of yeares, there shall not be one of you standing, but all fallen; and let me set this deaths-head before you: For I have no other dish, nor am I likely ever to entertaine such a Table-full of so great guests while I live againe; let it therefore,

First, Humble you, and give me leave to follow the chariot of your greatnesse, with *imperious disposition*, remember that you must fall. Greatnesse hath need of some correctives. You are such Pictures, that if one stand of the one side of you *You are Gods*; but if he looke upon you on the other side, *You are men*; and must dye like men: this takes you one step lower; nay, wee may goe lower yet. For man being in honour without understanding is like the beasts that perish. Wee are all proud; pride is the shirt of the soule, which it puts off last when it shifts: And every rising ground of authority or power, makes us rise in thoughts. The very bramble, if it get a smatch of authoritie, will be talking of his shadow. Oh that you had the meekenesse of that *Moses*, whose face did shine, but he knew not that (I speake this by allusion) the skinne of his face did shine. I would that but every tenth, thought, of your rising was accom-
pani-

panied with one thought of your falling: And yet you have more reason to have death in your eyes then other men, because the Venice Glasses and China mettall of your fine, and tender bodies, wil not abide so great a stroke as other erthen Pots of courser mettall; I will not offer to you those complements with death, whereof wee read good store, in use among great men; as the boy that cry'd, *Memento te mortalem*; or that, of presenting severall sorts of Marble to the Emperour upon his Coronation day, that hee might then chuse which he would have for his Tombe, &c. But let me presse the sense of your falling condition to humble you. I doe not meane by humilitie a morall familiaritie or curtesie toward those of lower ranke, which yet is a gracefull condescency of Greatnesse: But I meane, a stooping to the reprooves of the Word of God, brought unto you by the Ministers thereof, who are but earthen vessells like your selves: Submit your cheek to reprooves, for your owne sinnes and of your families. Let not your owne iniquities take sanctuary in your greatnesse; Frowne not your Chaplaines into a meale-mouth'd basenesse, so that they dare no more make a darke or oblique reflexion upon your darling sinnes, then take a Beare by the tooth. If you will bleed out your ill blood, you must pull off your Velvet sleeve and let the arme be bare to the poynt of the knife: Keepe no State against God, though he speake thunder and lightning by the mouth of dust like your selves. A man never makes worse use of his greatnesse, then

by it to cast a muzzle over the mouth of sound and searching reproofes. And it is a just judgement of God upon such men, that they should have Prophets, that will say to *Ahab, Go up and prosper.*

Secondly, Quicken you to activitie in your places while you live, that you may serve your generation according to the will of God before you dye, and see corruption; otherwise; you are but blind lights in golden Candlesticks: You are in great debt, both to the Church and Commonwealth, they have trusted you with all they have, and your bond is good; but yet be not offended if they call hard upon you to pay your debts, for you are mortall men, and we know not what Heires or Executors you may leave behind you. The Creditor is oftentimes broken in the Debtors death, Get death into your minds, and it will put life into your Actions; what you found made of poore Bricke, leave in stately Marble, and be not like many, who while they are rising, appeare very active and stirring men; but when they are up, do freeze into a benumbed slownesse, like Bells that strike thicke when they are rising, and afterwards when they are at full pitch, are set; put your selves on with this spur, I must shortly dye: How should I live fruitfully? The night will come, how should I labour while it is day? I wish well to things that are good: but (*Bene cogitare est bene somniare*) a good thinker is but a good dreamer; nothing more sad and duls the heart when one comes to dye, than his neglect of such opportunities which Gods providence

dence, or his owne place have put into his hand of receiving and doing good. Nor is there a sharper corrosive, than the reflection upon those daies and times that have passed over him, *Male, aliud, nihil, agens*. The highest Hills are the barrenest ground, and I would, that saying did not so truly square to Great Ones; (that is) that the goodliest Trees, as Cedars, &c. do either beare none, or the worst Fruit. Great parts and abilities without exercise and putting forth, are but secret and unknowne Mines of Silver and Gold, which lye hid in an unfruitfull and unprofitable soyle. And therefore, you the Great and Noble Worthies, in whose hands are the Publike Faith, the Publike Mercy, the Publike Justice, and the Publike Peace; be good; and (let your goodnesse make you) quicke dispensers of what you have in Stewardship, because the time is short, and the word *reddere rationem* may be given suddenly, looke upon us as mortall men, who shall not live long to receive, and upon your selves; who shall not live long to give the fruits of your hands. And because the Occasion invites me, let me propound an object to your charitable justice, that is, the reliefe of those great sufferers who have been great doers, I meane the first adventurers with this great Commander, when he first cut through the Alpes. As for the great and doubtfull matters that are under your hand, I would not be thought so rash, as to wish you to precipitate: A Pilot among shelves and rocks may be too quick; *A cunctator* sometime saved the Common-wealth; only thus I may pray, that when the Haven lies faire

faire before you, and is without barre, you may *fortiter occupare*, set in stiffly, lest new waves, raised by crosse winds, carry you backe into the Maine againe.

3. Arme you against your fall, that the day thereof may be to you (as the passion-day of the Martyres was called) the birth day of Eternity. *Nequaquam morte moriemini*, was the inlet of our sin and misery, and keeps the doore open to sin still; The Epicure hath his Armour against death: a senselesse consideration of it, as of a nothing, or a not-being. The great Spirit hath his Armour too; A contempt of death out of principles of Valour and Honour; but neither of these Armours can keep the Arrow from the quick; There is a terrible clause in the Statute of dying, *And after that the judgement*. Nor yet will I go about to arme you with this meditation, that we shall have a shorter journey from death to life againe, than we had from not being, unto life, or that which is cited by *Gerard* out of *Luther*, that all the time that hath run, or shal run out from the beginning, to the end, shall seeme to *Adam* when he riseth againe, but *tantū somnus unius hora*, as the sleep of the body for one houre; But if you will break the fall, which else will breake you, then you Gods must become Saints; (for all Gods are not Saints) the death of Saints is more precious, than the death of Gods; Grace is speciall baile against death, there is no Gall and Vinegar in it to be drunke by them, for whom Christ hath already drunke it, *Death* (saith the Apostle) *is yours*, because contributory and subser-
vient

vient to your happinesse ; That life which is hid with Christ in God, is out of the reach of death, our Saviour proves *Abraham* to be living, because God had long after his death, said, I am the God of *Abraham*. Those that are confederate with God in Covenant, must alwayes live, that the Covenant may not be dissolved by the death of the one party. There is a way then, to breake the teeth of death, and to be immortall : Have God for your God ; labour to have something in you that is immortall besides your very soules ; lay up for your selves a treasure beyond the sea of death that when this *membrana dignitatis* (as *Seneca* calls it) a thin skin of honour breakes ; you may not be quite bankrupts ; enrich your soules with the power of godlinesse, which is profitable to all things. The place of Princes, the magnificence and great works of great men ; The faith and godlinesse of poore men doe make a rare composition. Doe not in stead of disarming death, arme it rather against you, by putting a sword into the hand of it. The more service that you may doe by the advantage of ground you stand upon, the heavier will your accounts be, if your greatnesse be made a Stage and Theater for to act the parts of luxury, lasciviousnes, oppression upon. What difference is there between such gods, and those in *Homer*, of whose drunkennesse and adulteries there is frequent mention ; let me speake one word to you, young Noble men, and Gentlemen, Learne you the way of godlinesse, that may free you from the loosenesse and vanity incident to greatnesse ; for when you have

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given

given *florem Diaboli*, the floure of your time to lusts of youth; your fall may come before you can so much as give *faciem Deo*, the dregs thereof to God.

I conclude this point with that which one observes upon Gods seeing all the works that he had made, that they were *very good*, for then immediately (saith he) followed the Sabbath, or rest of God, which (though our salvation be not of works) may signifie thus much to you, that when you shall come to a retrospect upon your wayes and works, and find them so empty of and contrary unto God. There can be no expectation of a Sabbath or rest unto your soules, and therefore *wash ye, make ye cleane*, &c. Isa. 1. 16, 17.

The second, *Know ye not*, is spoken to you, the lower shrubs. You are to know that your great men may fall in the very time of their usefulness and service for your good. In their losse, bewaile your sinnes: for though you feele not the stroke while the wound is fresh and greene, yet afterwards you will find the want of such as are worthy instruments, when we expect they should doe great things, God by taking them away, interrupts the cast. Put not therefore your trust in Princes, nor in the sonne of man, in whom there is no salvation; for his breath goeth forth, and in that very day his thoughts perish, *Psal. 146. 3, 4.* even his projects and intentions for your good, die in the wombe, and are abortive. If we leane hard upon the reed, it breaks the sooner, and we are laid flat on the ground. God wil not let his people enjoy that long,
which

which they prize too much, some worme shall smite that gourd, and it shall wither; and though many great men are not likely to be blasted by the confidence of the people, yet our sad experience teacheth us, that we smell too much to our sweetest flowers, and so wither them.

I Shall now come to the paralell Herse of that *Prince and great man* fallen this day in *England*, of whom, though modesty it selfe may without blushing speak in a magnificent stile, yet have my thoughts waved me too and fro, it not being easie to be moderatour of the Arguments that are for speech, or silence: Not because the matter will surpasse the workmanship, and the copiousnesse of the subject shame, the penury of my expression; but because on the one hand it is argued, that funerall Encomiastickes of the dead, are very often confessions of poyson to the living; for many whose lives speake nothing for them, will draw the example into consequence, and be thereby led into hope, that they may presse a hackny Funerall Sermon to carry them to Heaven when they die; especially, if such for whom no file could be rough enough while they lived, be smooth-filed when they are dead: On the other hand it may be said, That though common graves have no inscription, yet Marble Tombes are not without some Epitaph. Heroicall examples should not goe with a common passe, but with a Trompet. *David* afforded this Honorary to *Saul* and *Abner*, and (which is to be observed) he drew not any line in their pictures

with a blacke coale, which yet he might have done, for both of them had too much shadowe. If he would have used it; but he dealt with them as the Painter did with *Antigonus*, who had but one eye, he drew his Picture, *imaginelusca* half-fac'd, and so buried the deformitie out of the beholders sight.

Neither is this all, which makes me stand in a slippery place, but the various senses and censures too, which are very likely to be found in this great multitude: Some that hated the sound of his Drums and Trumpets, will not patiently endure the *Echo* resounding to their dis-affected eares. And some againe are indifferently content to heare some good words of his Epitaph, because it begins with *Hic jacet*, here he lyes; as *Caracalla* said to them that desired, that some honours might be spent upon his Brother *Geta*, now dead out of his way: *Sit diuus* (saith he) *modo non sit vivus*, honour him as you will, so as he doe not live. The most voyces will doubtlesse vote, that it is needlesse to set up a Candle to the Sunne, for his story is yet alive in all mens memories, and the stage whereon he acted it, is yet warme. The truth is, I had rather leave him to the history, which I hope the Honourable Houses have bespoken, and to that *Homer* that shall be the *præco* of this *Achilles*. But because his name would sometime have passed me cleare through all Guards, and probably hath not as yet lost that vertue; and that this State and presence speakes him with more eloquence, then I, so
that

that I can but runne the hazard of being an imperfect interpreter by word, of that honour, which your selves doe speake by signes. And since death hath put him beyond pride, all beyond envy, & my self beyond flattery, what if we make a short Index of his story, and audit his *debetur* in the meane time, not drawing him in full proportions but as *Ezekiel* pourtrayed the Citie of Jerusalem upon a Tile, which will indeed be more suitable to the posture we are in; for deepe sorrowes make no long orations, *Leues loquuntur cinis; ingentes stupent.*

Since then it must be so, *facta est alia*; I shall impose upon my selfe this law; not to build his Monument of common stones; nor trouble my selfe and you; to gather such flowers to cast upon his grave, as grow in common fields; nor descend or stoope to any thing which is beneath *Heroicall*.

His Nobilitie and *his Noblenesse*; though they might each of them adorne his Monument; yet the third, which is his *Excellency*, is the transcendent.

For *his Nobilitie*; He was sprung of an exceeding faire an ancient Stemme, which doth branch forth into the great and Noble Families of the Princes and great men of England, and he was the third of this Title which was inoculate into that Stem, by *Queene Elizabeth* of famous memory, But *Titles of Honour must dye as well as men*; and because this renowned streame carries its name no fur-

ther, I shall omit all matter of Heraldry, as not becoming me at this time and place.

His Noblenesse was of a high and honourable elevation; He was a man of fixed principles, and of a masculine resolution, of an inviting familiarity in a stately presence; too generous to be cruell, too great a Patriot to be Courted; his compasse without trepidation or variation, had constantly stood right to that Pole, the good of his Country, which he kept in his eye, both when he wore the Gowne, and Sword: He was *fide Romana & Anti-Romana*, of Roman faithfulness, and of Anti-Roman faith: A Senatour that honoured his Robes. The teares of England, of his servants, of his tenants, doe speake him in a better language then the most eloquent Marble is able: Though tenants teares be no commendation to a living landlord, yet are they credit to the dead.

The Character of his *Excellency*, may be that which *David* sometime gave to *Abner*, the great man in my Text; *Art not thou a valliant man, and who is like thee in all Israel?* when the time was come that *Ianus* Temple must be open'd here in England, by the Porter that only hath the key of it, Necessitie, and those orphane sisters (before spoken of) *Libertie* and *Propertie* were to chuse their Guardian, Champion and *Vindex*; you the Honourable Trustees, looked out for a *Dictator*, in whose hands you might deposite, the very being, safety, freedom, lives, *Senatus populi que Romani*, of the Parliament and people of England, and happily pitcht your eye

eye and choyce upon this man, who was *fiſſe & ingenio bellicosus*, One that had honour to give credit to the Cause he undertooke; reputation to vindicate his undertaking from contempt of enemies; Interest, whose Drum could presse an Army; dexteritie to manage the Sword, Counsell to direct it, Valour to use it, and faithfullnesse to discharge it. And he was the man you then resolved to *live* and *dye* with. It was the greatest honour in the world, to be credited with the infinite *depositum* of the life and being of the Parliament of England. And at this time, when you had assigned him this Theater to act his part upon, it was the highest honour to him, that he would undertake to Pilot a Ship so laden with so great a freight, through the tempestuous and angry Seas which then began to swell and be intractable, when this poore Kingdome, knew not for the most part, how to weare Buffe and Steele, untill taught by him; in whom that ancient Chivalry and valour of England (which had left it's Monuments in France and other parts of the world, but of later times almost emasculate and growne obsolet) was concenter'd, and by transmigration had layd it selfe up in him: He was the man that was to break the ice, and set his first footing in the red Sea; a *Hercules*, but not *in bivio*; a man resolved, when others hung in suspence; fixt, when some stars of greatest magnitude were moved with trepidation, or erraticke. That filled the breach, when many lay *post principa*, and behind the hedge. No Proclamation

clamation of Treason could cry him downe, nor threatening Standard daunt him : That in that mistie morning, when men knew not each the other, whether friend or foe, by his arising dispel'd the fogge, and by his very name, commanded thousands into your service. Such as were for Reformation, and groaned under pressures in Religion, he tooke by the hand, and they him. Such as were Patriots, and would stand up for common Liberties, he tooke by the hand, and they him, and so became the bond or knot of both, as the Axle-tree of the world upon which both the Poles doe move; And this must be his honour alone for ever, for though *Ioshua* also doe admirably when he comes to it, yet it is *Moses* that first leads forth Israel by their Armies.

Thus he enter'd, and for his deportment upon the stage, and the experience hee gave of himselfe, who knowes not it? Such was his *personall valour*, as if nothing but Steele had gone to his composition. The instances are famous; In that great Battell at Edge-hill, where this Kingdome had her first *Crisis* upon a Sabbath day, (our wars have now fulfilled above halfe a weeke of years) when he had lost a wing yet he flew about, *Et nullo disordine, notum, dux an miles erat*; Hee shewed his Army there what a man they had adventured with, in their first Voyage; No, I *pra*, *sequar*, Captaine, but one whose Valour gave the word, *sequimini me*, with whose Steele (it's no disparagement to say, that) his for ever famous chiefe-

chieftains sharpened their edge, and so that Hill was made a standing Trophée, your enemies (right Honourable) from that day begun to take you for a Parliament.

I must leave to the large Map of his Story, those many memorables and victories which beare his name; for even great places doe not always finde any room in a little Map, and shall instance him but in one other particular; that famous Expedition to Gloucester, when we were at a very low water; and this Eagle had then also moulted his feathers; and having impd them with renowned LONDONERS, did fight the greatest part of that long march thither, where the then Governour whom I may (borrowing *Cicero* his word) call *hujus Regni Sacer*, the Sacer of the Kingdom of ENGLAND, (because he took the enemy his horse by the bridle in his full career, and stopp him, and being resolved to sell that City to them by the Candle) was rescued before the Candle dropt, by this Noble Champion, who retreating from that Tropick, fought his way back again through hunger and hardship: and because this Retreat should not be like an empty field without some charge, He scattered that great Army neer *Nonbery*; and to you this renowned City, *reddidit Legiones*, restored your valiant Legions, and restored England to it selfe; An unparalell'd Expedition.

His Faithfulness was like Touch or Marble without any streaming flaw, no Honours, Offices, or whatsoever beares the name of greatnesse could bribe it. The two Indies would have been as dirt.

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He knew the Pole he must sail by, and steered not by a mercenary Compasse. Hee had espoused the Senate and Liberties of England, and was resolved, *aut liberare fidem, aut solvere animam.*

His ends, so far as one may learn the mark by the Archers eye, were not private interests, respects, or parties, to be served upon the ashes of publicke ruines. Talk of gold to souldiers of fortune, Hee was *Themistocles*. A right line drawn from the Center you set him, would have cut the center of his times and ends. Had you fallen upon such a Merchant as would have bin euen with you, & have cauponated the war to raise his private interest, or have put in the great fraight hee was trusted with, and consigned the Cargazone, to some royall Port, oh, what a Ferall Table of Prescriptions (like that of *Silvæ's*) might have been set up amongst us; and your lives have been bargain'd for and sold as that Triumvinate did the lives of the Senators of Rome.

His Counsell and wisdom was such as argued him to be a man that knew conduct, Hee had a fine finger to find out, and skilfull to untie or cut the knot. In foresight of dangers his eyes were open, but when hee came to execute his Counsells, his eyes were shut against all impressions of fear and terror.

His love and respect to the Souldiery, such as became a brave Chieftain. He would not Turkishly fill ditches, or stop Canon with them. His hand of relief was not shut or short to rescued prisoners. He afforded honorable respect to naked and wounded

valour. His countenance paid and armd his souldiers when sometimes they wanted both: and no wonder if his Schoole bred such a gallant Infantry which had such a Master and such an Usher.

In sum. This *Camillus* was a second *Romulus*. His Monument needs no inscription, for his Epitaph is written in the Hearts of Men. Nothing but *ESSEX*, the Great, the Valiant, the Faithfull, the Parliaments *Essex*, the *Essex* of *England*, and the *Tutelar* thereof: who added to his Noble Coronet all the Military Crowns. Saving that which is called *Naval*, or the Sea-Crown, which is due to another most Noble Worthy, more Faithfull than the element he was then the Master of.

For his death, the Forlorn hope it sent out before it, was but slight, the Physicians thought him badable, but death lay in ambuscado in a full body, & suddenly surprized him with a dying sleep, and now we are erecting of his Monument, one of the seven wonders of the World was a Tombe. And if the Noble and Famous Men who fought under his Banner, shall please to be set in for his supporters: it will be such a Squadron-Monument as will have no brother in *England*, untill the time do come (and I wish it may be long first) that the most renowned and excellent Champion that now governs the Sword of *England*, must lay his bones by him, and then there will be the *Alpha* and *Omega* of such a Story as shall render God fearfull in praises, doing wonders by the first hand of him that led us through the untrodden paths of the wil-

derneſſe, and by the ſecond hand of him that hath made Victory (which *Homer* calls *ἀναισθητός* a Jack on both ſides) to change its name; who if he ſhall have but one ſtone out of each City or ſtrong Hold taken by his Armes, to make his Tombe, it will be ſuch a Monument that every ſtone of it will ſpeak a Hiſtory, and ſome a Miracle, or if that cannot be. It will be enough, that hee lay his head upon an immortal Turf taken out of *Nafeby-field*; God thought *Moses*, or rather made him, the fitteſt man to begin, and lead *Israel* forth, and he honor'd *Joſhua* with the completing of the work, neither doth *Joſhua* eclipse the worth of *Moses*, nor He the worth of *Joſhua*; and ſo craving pardon of my boldneſſe with your patience. I have endeavour'd to ſpeake without reflexions upon any, nor did I meane to tread on the foot or toe of any man; thereby to raiſe my ſpeech the higher, as knowing that this Prince and great man needed not to pull down the ſtones of any other mans Monument to build his, who had enow in his own Quarry, as being (next the honourable Parliament) that firſt man from whom we paſſe to our poſterity the conveyances of our liberty and ſafety. *Et nati natorum, & qui naſcentur ab illis*. I have no more but this, Hee lived a good Generall, Hee died a Generall good, and therefore a lamentation to all *Israel*, and ſo I leave him in his Bed of Honour, and draw the Curtains, and put out the lights.

Onely a word at parting, and firſt my Lords to you, we may know how great the tree that's ſalne, was, by the vacuity or voide place it leaves behind it.

Suspicion in mee to thank you for this Honour of
 your presence and sorrow, Its a great thing to be
 made immortall by an immortall Parliament, All
 the honour which belongs to your servants and
 instruments, redounds to you, what they get or re-
 ceive is but handed by them to you the owners,
 should wee write down but fifty to them, when
 there is a hundred due; the loss would be yours.
 It was a stately depatment to entertain the news
 of this great Champion and Senatour his death, as
 the old *Romans* used to entertain sad tydings, *non
 lacrimis* but *lacrym* and to honour your sorrow with an
 adjournment: This is the way ascribed mee *Es-
 sex's*. Its honour that breeds a Soldier, Take hol-
 low out of his eye, and you cut off the Spurs from
 his heels. My wishes are, first, that you may never
 have occasion to create any mee than you have done
 by and haue of Excellence, secondly, that if you
 must, there may be such men with whom in safety
 you may lay up your lives, and thirdly, that you
 may have the happinesse to pitch upon them.

